

Associational Emphasis Week: May 1979

(A Cooperative Missions Department Event)

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127 9TH AVE N
NASHVILLE TN 37203

Ministry Among "God's Little Ones"

By Walker Knight

PINEVILLE, La. (BP) — The plaque on the front of the red-brick chapel reads "God's House, dedicated to the Least of God's Little Ones, 1970."

"The least of God's little ones" are the members of the chapel, the severely and profoundly retarded residents of the Pinecrest State School.

Leading the flock is Howard Parshall, chaplain to the 1,600 retarded residents. When Parshall came to the school in 1957 as a prospective chaplain, his first glimpse was a room filled with about 50 profoundly retarded male residents, most of them nude, jumping up and down or rocking back and forth, oblivious to each other.

By showing the young chaplain this section first, the superintendent exercised shock treatment, telling him, "These people are a part of our institution, and they are ones to whom you'll be ministering."

Now, more than 20 years later, Howard Parshall and Pinecrest State School have gone through profound changes together. The residents have moved from mass quarters to four-person rooms and are fully clothed and in control of their bodily functions.

An attendant responsible for every 10 persons, and each resident's day is programmed for dressing, feeding, walking, bus rides, chapel, projects, can-teen visitation and recreation.

Under Parshall's direction, chaotic and disorderly worship services took on more and more the form of traditional church. As he searched for ways to communicate Christ, the services became a focal point and the concept of his own ministry unfolded.

"I found that I became a religious figure who represents the living God," he explains. "They understood God partly by understanding me and what I tell

them about God — what they see and feel and experience in me as a person."

Services began with a medley of bright religious songs by a volunteer pianist on Sunday morning while people gather. A student assistant from Louisiana College leads the singing, drawing on songs that require physical movements, such as "Do Lord." Volunteers from the audience sing solos, followed by a short scripture and prayer by Howard. The ensuing sermon is short, simple, repetitious.

"I have learned to put very little credence in the spoken word," Howard says. "They cannot think abstractly. Their involvement in an experience is more important."

"The story or sermon is the weakest part of the service. I am probably communicating more by my tone of voice, my stance and my gesture than by what I say."

Over the years, the desire for a "real" church grew strong, and persons throughout Louisiana began to raise money for a chapel. Eventually \$40,000 was collected and the school's maintenance crew provided the labor. Individuals and small groups bought pews.

At every worship service at Pinecrest, residents gave their nickels and dimes. After 10 years, this offering had reached more than \$750, enough for the piano.

Parshall ministers to the 1,600-member school staff informally as he visits the cottages, hospital or administration buildings. But staff members feel strong support from him.

Paul Erny, the education director, says "He is a good release for me. We can talk. There is a lot of pressure in these positions and a few minutes with

Howard seems to relieve that pressure."

One expansion of Parshall's ministry relates to death. Not only does he attempt to minister to the dying and their families, but he plays a central role in the funeral of residents whose bodies are not claimed by relatives or are to be buried on the grounds.

Parshall is funeral director, signing death certificates and taking charge of the cemetery and recording the graves. He is determined to have the services as close to normal as possible, and he utilizes the school's Boy Scouts to serve as pallbearers.

When Parshall visits the Pinecrest canteen, the popular place to spend money and time, he is greeted with a constant stream of hugs, requests for him to read their letter or just to sit with them.

In the canteen Parshall always finds a seat near the wall. "I never know when a strong arm is going to grab me, and I have to watch for spilling coffee and drinks," he explains.

The first two or three years at Pinecrest, Parshall tried "to program for the residents, to make things happen." Then, he recalls, "it began to dawn on me that they were affecting my life. They were making a contribution to me as a human being."

"The road to ministry was a road to openness to persons, just simply being myself with them. As this began to happen, they ceased to be retardates and more and more became my friends. They became persons. This is when my ministry turned around."

Adapted from *CHAPLAINCY: LOVE ON THE LINE*, written by Walker Knight, photographed by Steve Wall. Copyright 1978, Home Mission Board, SBC.



At first Chaplain Howard Parshall's congregation frustrated him. But soon, he discovered the more he gave, the more he was given in return. And so his ministry to the residents of Pinecrest State School for the severely and profoundly retarded brings into the light of understanding the shadows of uncommunicated emotions and love. (BP photo by Steve Wall)

Association Provides Platform For Growth

By Foy Rogers, Director

Cooperative Missions Department

The Baptist association is a unique denominational unit. It has been a friend to people who proposed Baptist principles, polities, ministries, and positions through the years.

In the early days of the association in England, in the 1640s and '50s; in a country where there was an established church, the association provided a platform for struggling Baptist churches to air their views, express their doctrine, solidify their efforts, and move with precision toward the reaching of the masses with the Gospel of Christ. The early associations in England provided a platform to organize of unsound doctrinal groups; and to

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Relief Offering Set

Baptist Record surveys over the weeks since the Easter flood in the Pearl River basin have determined that at least 500 Baptist families suffered damage to their homes and personal belongings during that week. There were scores who lost business

Help Wanted

By Paul Harrell

The recent flood has affected approximately 500 Baptist families in our state. Of this number, 450 families live in Hinds, Madison and Rankin Counties. The Brotherhood Department appeals to the laymen of Mississippi to assist any of these families in rebuilding their homes. Skilled workers needed include carpenters, plumbers, electricians, painters and dry wall workers. Every Saturday, beginning with May 19, has been established as a work day. It is suggested that associations and churches choose one or more of these work days and commit groups of men in numbers of eight or more to participate.

With a date established, the local group coordinator should contact

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Four-Year-Old Amy Knows Books Of Bible, Disciples

Little four-year-old Amy Rayborn has amazed the members of Lexie Baptist Church as she stands before the congregation and recites the books of the Bible beginning with Genesis and ending with Revelation without a stutter in between.

She is the youngest member of the 66 Club, an organization begun by the pastor, Earl Surber, when he came to the church two and one-half years ago.

The Club is composed of members who successfully recite the books of the Bible. Seals will be added to the certificate as the members learn the Twelve Disciples, 23rd Psalm, Beatitudes, Model Prayer.

Amy, daughter of Mr. and Mrs. Nolan Rayborn, has already learned the Twelve Disciples, which she sings and recently presented at the Tylertown Baptist Mission Friends group. She also has memorized the Model Prayer.

—Reprinted from
The Tylertown Times.

establishments. There were still others along the Mississippi River and its tributaries who were affected by flood.

A call has gone out from the Executive Committee of the Mississippi Baptist Convention Board requesting that flood relief offerings be taken in every church in the state for the purpose of helping the victims of the Easter disaster. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, has written a letter to all the pastors in the state detailing the need and calling for the offering. The target date for its gathering is June 3.

According to the letter, the funds that are gathered in the offering will be sent to the associations on a pro rata basis according to the number of families in the associations who have suffered damage. The associations then will be able to determine how the distribution needs to be handled on the local scene, Kelly said.

During this flood, described as the worst in history, there were at least 16,000 persons displaced in Jackson; and the damage in the capital city is estimated conservatively at \$500 million.

For the Chinese it's the year of the ram. But for Baptists it's the year of the satellite. For the first time in the history of the denomination the Southern Baptist Convention's Wednesday night service will be telecast nationwide via satellite from Houston's Astrodome.

The June 13 meeting will be the denomination's largest missionary dedication service.

"Southern Baptists across the na-

tion can participate in this great event by organizing mission rallies in their cities, by purchasing air time on their local television stations or by securing the time on local cable systems," said Jimmy Allen, Southern Baptist Convention president.

Cities currently planning television

rallies include Los Angeles, California; Phoenix, Arizona; Tucson, Arizona; Oklahoma City, Oklahoma; Jackson, Mississippi; Meridian, Mis-

sissippi; Birmingham, Alabama; Ma-

con, Georgia; Knoxville, Tennessee; Charlotte, North Carolina; and Fort Lauderdale, Florida.

aired from Houston. It will be shown on two cable television channels and at two Mississippi Baptist churches.

In Jackson, besides being shown on Capitol Cablevision's channel 10, the service will be beamed to Broadmoor Baptist Church, for viewing on a large screen. The cable company is providing its service free of charge, according to C. J. Sartor, marketing manager.

In Mississippi, so far, there are four ways to see the dedication service

Camping Season Nears As Central Hills Prepares

By Don McGregor

A countdown on the checklist for the final preparation of Central Hills Baptist Retreat near Kosciusko for this year's Royal Ambassador camping season was accomplished last week by the development committee for the retreat.

The tent platforms have been delivered and will be located and set up by volunteer labor. A large tent for dispensing meals this first summer has been obtained at no cost.

Committee Chairman W. Levon Moore, director of missions for Attala Association, reviewed the progress toward this year's camping activity and also the progress in permanent installations.

The water line at the site was 80 to 90 per cent complete, he said last week. The retreat was instrumental in forming a new water system for the community which ties into the Kosciusko

system. The sewer system was 60 to 70 per cent complete. The pressure pumps had been installed.

Electricity is on the site. The poles were to be up and the overhead wires installed by this time. The underground service from the main building to the bathhouses is expected to be installed in the next week. Pending completion of the main building, which will include a cafeteria, meals will be served from the big tent that has been obtained.

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Vins To Address SBC In Houston

HOUSTON (BP) — Georgi Vins, disident Soviet Baptist pastor, has agreed to give the final address at the Southern Baptist Convention meeting in Houston June 12-14.

Vins was among five Soviet dissidents sent to the U.S. in exchange for two convicted spies April 27. He is the secretary of the Council of Churches of Evangelical Christians-Baptists in the Soviet Union, which broke away from the officially sanctioned All Union Council of Evangelical Christians-Baptists.

He has been in and out of jail since 1966. He was last arrested in 1974 and

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SBC Agencies Disagree On IRS School Proposal

"Support It"

By David Wilkinson

NASHVILLE, Tenn. (BP) — An official of the Southern Baptist Convention's national social action agency has declared his support for a controversial revenue procedure proposed by the Internal Revenue Service which would remove the tax exempt status of private schools found to be racially discriminatory.

The proposed procedure has sparked extensive opposition from the nation's religious community, including the Baptist Joint Committee on Public Affairs, a Washington-based organization composed of representatives from the SBC and seven other national Baptist bodies.

The proposal also has triggered legislation in both the Senate and the House which would prohibit the IRS

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"Scuttle It"

By Stan Haste

WASHINGTON (BP) — Proposed Internal Revenue Service rules threatening the tax exempt status of church schools which fail to prove they are racially nondiscriminatory ought to be scuttled, the Baptist Joint Committee on Public Affairs reiterated here in testimony before a Senate subcommittee.

James E. Wood Jr., executive director of the Washington-based agency, told the Senate Subcommittee on Taxation and Debt Management that The Baptist Joint Committee "has a longstanding commitment to the protection of human rights and to the elimination of discrimination based on race, religion, national origin, sex, or age..." But he said, "The fundamental issue which is raised by the IRS

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Earl Surber presents certificate...
Amy Rayborn knows all books of the Bible.

Broadcasters Name Clower Mississippian Of Year

Jerry Clower has been chosen by the Mississippi Broadcasters Association as "Mississippian of The Year." F. M. Smith, Sr., President of the MBA made the announcement.

Clower will be presented the award June 16th at a luncheon hosted by the Mississippi Baptist Convention Board at the Mississippi Broadcasters' annual convention in Biloxi at the Royal d'Iberville Hotel. Governor Cliff Finch will also be on the program to present Jerry an award from the State of Mississippi and from the Governor's office.

Just a few years ago, partly as a joke and as a tongue-in-cheek business enterprise, Clower cut an album of funny stories entitled "Mississippi Talking" ... stories about his boyhood days in a small town in rural Mississippi.

Almost overnight he was catapulted

from a relatively normal work-a-day business routine to the darling of MCA records, both as a super seller of records and as an entertainer.

An outstanding family man and noted Christian lay leader, Jerry Clower has had his other fine points as a business executive ... athletic devotee ... performer ... after dinner speaker ... member of the country music "Hall of Fame - Walkway of Stars" ... and finally, recording artist.

Other Mississippians that have been honored in the past as the "Mississippian of The Year," were Dana Andrews, Mary Ann Mobley, Charlie Pride, Joe Berryman, Congressman Sonny Montgomery, Gil Carmichael, Coach John Vaught, Senator John C. Stennis, Former Congressman W. M. "Bill" Colmer and former Senator James O. Eastland.

Bethel Church Rebuilds After Fire

Bethel Baptist Church near Liberty in Amite County held a dedication service April 29 for its new sanctuary, fellowship hall, and educational building.



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Bethel Baptist Church near Liberty in Amite County held a dedication service April 29 for its new sanctuary, fellowship hall, and educational building.

This was only 15 months after the church burned to the ground Jan. 10, 1978, with almost no insurance.

The new facility was rebuilt by the men of the church and already is debt-free. There is a 150 seat auditorium, a fellowship hall and a 12 room educational building.

Willard Crawley is pastor. Guest speaker for the dedication service was Ronald Kirkland of Central Baptist Church in Pike Association and Jim Dixon of Central church led the music. Special music was by the "Family of God," and the deacons said the dedication prayer. Fellowship after the service was hosted by the ladies of the church.

Former Religion Workers Plan Meeting In Houston

HOUSTON, Texas (BP) — Women employed by churches or church-related organizations will meet in Houston in conjunction with the national annual meeting of Woman's Missionary Union, auxiliary to Southern Baptist Convention.

The special group will meet in the Ballroom of the Sheraton-Houston Hotel for dinner and a program of testimony and dialogue on Sunday, June 10, at 5:30 p.m., following the opening session of the WMU meeting which begins at 3:00 at the Houston Civic Center Music Hall.

WMU decided to sponsor the first nationwide fellowship meeting of women professionals on Southern

Scuttle It

(Continued from Page 1)
proposal) ... is religious liberty and the separation of church and state ...

The Baptist executive acknowledged that government has a role in furthering what he called "an altogether meritorious public policy of abolishing racial discrimination," but not at the expense of religion guarantees of the First Amendment.

Wood's appearance before the subcommittee came just days after staff members of the Southern Baptist Convention's Christian Life Commission in Nashville endorsed the IRS procedure on grounds "that racism is totally inconsistent with the Christian gospel." They communicated that view in a letter on April 20 to Jerome Kurtz, IRS commissioner, and U. S. Sen. Harry Byrd Jr., Ind.-Va. subcommittee chairman.

But Wood made it clear that the Baptist Joint Committee, comprised of representatives from the SBC and seven other national Baptist bodies, feels the IRS has overstepped its boundaries in attempting to threaten the existence of religious schools unless they prove their nondiscrimination.

"We believe that the Internal Revenue Service lacks not only statutory authorization for issuing this proposed procedure but also the legal competence, under the First Amendment, to regulate enrollment policies of either churches or the schools which they operate as an integral part of their religious mission," Wood declared.

On February 13, 1979, IRS published revisions in the proposed procedures, eliminating from coverage Hebrew day schools, Black Muslim schools, and Amish schools. Another revision also made special accommodations for Roman Catholic parochial school systems, holding that such systems would be exempt even though some individual schools failed to meet the racial quota imposed.

The Baptist Joint Committee statement attacked as "constitutionally treacherous" such "invidious distinctions" between churches. Wood argued that the IRS may not discriminate between churches because of varying organizational forms, "thereby making accommodations favorable to one class of religious organizations as opposed to the others."

Wood also attacked the proposed procedures on grounds that their enforcement would "excessively entangle government with religion" in violation of the First Amendment. "The very nature of the ... procedure would necessitate an ongoing examination of records and activities," Wood said.

The statement likewise criticized the IRS for "usurp (ing) the legislative role of the Congress" in issuing the proposed procedure. "Congress intended to limit only the political activities" of tax exempt groups, Wood insisted.

Among those agreeing with the Baptist Joint Committee position at the hearings were two U.S. senators, a congressman, and representatives of the Council for American Private Education, the National Society of Hebrew Day Schools, the Seventh-Day Adventists, the U.S. Catholic Conference, and the National Association of Evangelicals.

Appearing in support of the IRS proposal were the chairman of the U.S. Commission on Civil Rights, Kurtz, and representatives from the American Civil Liberties Union, the Tax Reform Research Group, the Lawyers' Committee for Civil Rights Under Law, and the National Association for the Advancement of Colored People.

Baptist payrolls as part of its response to the inter-agency Consultation on Women in Church-Related Vocations last September.

The program includes an address by Ronald Weatherford, WMU executive director, and a symposium moderated by Catherine Allen, assistant to the WMU executive director, featuring Laura Fry, national evangelism consultant with women, SBC Home Mission Board; Anne Davis, associate professor of social work education, Southern Baptist Theological Seminary; and Janelle Doyle (Mrs. Lonnie A., Jr.), SBC foreign missionary and secondary teacher, Equatorial Brazil. Mrs. A. Harrison Gregory, WMU national president, will preside.

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Disaster Aid Network Responds To Tragedies

ATLANTA (BP) — Southern Baptists demonstrated a family spirit in responding to springtime disasters which struck in Texas, Mississippi, Oklahoma, and Tennessee.

On the evening of April 10, tornadoes devastated Wichita Falls and Vernon in north Texas, and Lawton in southern Oklahoma, weaving a 50-mile triangle of death and destruction.

On Friday the 13th, the Pearl River in Mississippi swamped 8,000 homes in towns near its banks from Jackson south to the Gulf Coast. May 3, seven to 10 inches of rain pushed water from Mill Creek into hundreds of homes and churches in Nashville.

Within hours after the tragedies, the Southern Baptist Convention disaster relief network swung into action. Florida, Louisiana, Oklahoma and Arkansas Baptists offered aid to the staggering north Texans. Louisiana and Arkansas offered help to Mississippians hit by the rampaging river.

Oklahoma, with less major damage, did not require special aid and offered to help harder hit north Texas. Members of sister churches in Tennessee leaped to help churches like Concord Baptist that had 40 inches of water in its auditorium, and First Baptist, Antioch, that was under four feet of water.

"Southern Baptists showed the concern and caring aspect of its various components," said Paul Adkins, the Home Mission Board's coordinator of disaster relief.

"The response showed that we really are a family," he added. "When any part of the family is hurting and in need, Southern Baptists respond with

love and tangible help."

For several years, disaster relief workers in state conventions have worked to coordinate their efforts in order to be more effective when major disasters strike, Adkins said.

Now, each of the 33 state conventions has named disaster relief coordinators and 22 conventions have specific task forces with trained personnel to respond to disaster.

Adkins said each of the task forces is capable of providing mass shelter, mass feeding, clothing, medical assistance, communications, funding for immediate emergency needs, followup and cleanup.

In the spring disasters, the network functioned, Adkins said. Nearby conventions offered assistance, workers, money, materials and prayers for the stricken areas.

"This was the first time cooperative help has been offered to Texas by other state conventions," said Charles McLaughlin, coordinator of the Baptist General Convention of Texas Disaster Relief Task Force. Louisiana and Oklahoma both offered to send their disaster relief units and Arkansas offered help.

On the morning following the tornado, Florida Baptist Convention leaders sent their disaster relief coordinator, Charles Ragland, to Wichita Falls to assist.

"The sensitivity of Southern Baptists to disaster relief has grown in a very commendable way," McLaughlin said. "We have received help from churches in distant places, as well as in Texas."

He said one small church far from

Texas "sent a letter to express their compassion and concern and they included a \$100 check."

Adkins noted that the response of Southern Baptists from across the nation to the Texas and Mississippi disasters "demonstrated our sense of family and compassion. Jesus asked on one occasion, 'Who is your neighbor?' and the response has indicated that Southern Baptists know that geographical or jurisdictional boundaries make no difference when another person is in need."

He commented that Texans and Oklahomans often "say they want to do all kinds of bad things to each other at the time of the annual Texas-Oklahoma football game, but they come together as brothers and sisters in a time of need."

Within three weeks after the tornado, contributions to disaster relief through the Baptist General Convention of Texas amounted to \$40,000. Many churches and associations sent other help in the form of truckloads of clothing, foodstuffs, work crews and other personnel.

The Home Mission Board has earmarked funds to be sent to Texas to help pay costs of the disaster relief, but the money will not be sent until final costs are tallied.

The Home Mission Board did send \$10,000 to assist in relief operations in Mississippi at the request of Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention.

Disaster relief workers praised Southern Baptists for their concern, care and prayers in the aftermath of the disasters. However, officials request that churches, individuals and associations who wish to contribute to the effort — and to future disasters — use established channels of aid.

One relief official said: "When the relief aid — money, food, personnel and materials — is channeled through the Home Mission Board or through the state convention, it can be put more quickly to use and sent where the needs are the greatest. With a coordinated effort, we can avoid overlapping and prevent some areas from going unaided."

Retreat For Retarded Is This Weekend

"A Western Roundup" retreat for exceptional persons, their parents and teachers, will be held May 18 at Camp Garaywa near Clinton. The retreat will begin at 5 p.m. on Friday and conclude at 4 o'clock Saturday. Registration will begin in mid-afternoon Friday.

—Paul Cotten, director, Ellisville State School, will lead discussion groups for parents and teachers. Cotten will lead this group as they discuss "All you ever wanted to know about retardation and were afraid to ask" on Friday evening and "Say you are retarded, so what?" on Saturday morning.

The Friday night program will include a campfire supper and — a western movie for the exceptional persons.

Saturday events will include group meetings, entertainment by a Washboard Band, talent show, ventriloquist Clayton Jordan from First Baptist Church, Brookhaven and his "dummy," and outside games.

All retarded persons over 10 years of age are invited, with their parents and teachers. As chaperones, there must be an adult to be responsible for each person.

The cost of the entire event is \$11.00. This includes three meals, overnight lodging, insurance while there, and preregistration of \$2.50 which is needed before arrival.

The retreat is sponsored by the Church Training Department, Mississippi Baptist Convention Board, Evelyn George, consultant. The pre-registration fee should be sent with reservation request to Miss George at Box 530, Jackson, Ms. 39205.

Sunday School Teaching Meetings Set May, June

May and June are the months for eight additional Sunday School Teaching and Growth Conferences.

All church elected Sunday School officers and teachers are invited to these conferences from 7 to 9:30 each evening. Pastors and other staff can participate.

The purpose of the conferences is to offer help in (1) How to Teach the Bible (age group and general officers); (2) How to Reach Prospects (enlarge, grow) for the church and the Sunday School.

The eight remaining conferences are in the northern portion of the state and are listed below: May 21 — Lexington, First; May 22 — Eupora, First; May 24 — Grenada, First; May 29 — Columbus, First; May 31 — Tupelo, East Heights;

June 18 — Hernando, Hernando; June 19 — Holly Springs, First; June 21 — Batesville, First.

Some of the questions to be



Mississippians Attend Training

Three Mississippians recently attended the first equipping center training session held at the Sunday School Board. The three-day session provided the group with in-depth instruction of the functions and opportunities available through the equipping centers. Roy Edgemont (right), director of the church training department at the Sunday School Board, shows one of the new modules to Norman Rodgers (left), associate in the church training department, Mississippi Baptist Convention, Jackson, and Mr. and Mrs. E. O. Templeton, church training director, First Baptist Church, Starkville. Additional training will be available during the Church Training Leadership Weeks this summer at Glorieta and Ridgecrest Baptist Conference Center.

Vins To Address SBC Satellite

(Continued from Page 1)

tried in 1975 on charges of defaming the Soviet state and infringing on the rights of citizens under the guise of performing religious ceremonies.

Vins' address will come at 9 p.m. at the Summit, site of the majority of the meetings for the three-day annual session. The original program said the meeting would close after the address by Emmanuel Scott, Los Angeles pastor. Vins' appearance is an addition to the program.

Inverness, Fla. (RNS) — A Florida charge against 11 members of the Jamaica-based Ethiopian Zion Coptic Church which backs marijuana use during religious rituals, has been dropped in favor of possible federal prosecution.

Those groups who would like to buy air time on commercial television stations may contact the sales manager or program director of local television

Prayer For Peace Asked

WASHINGTON (BP) — President Jimmy Carter's annual Memorial Day proclamation for 1979 places heavy emphasis on the subject of peace and calls on the nation to set aside the hour of 11 a.m. on Monday, May 28 to pray for peace.

Carter's designation of this year's Memorial Day as "A Day of Prayer for Permanent Peace" also acknowledges the nation's debt to its war dead.

The president also called on "all the people of the world" to "join us in our struggle, so that one day all the earth may share the blessings of liberty, justice and peace."

Telecast

stations. The station staff member will need to know the telecast date, time, location of transmission and the types of satellites to be used.

Parties interested in securing air time on cable systems should contact the local cable systems manager and ask him to carry the satellite feed. Cable systems can receive the telecast from Houston's Astrodome if they pick up Home Box Office's transponder No. 20.

The manager should be given the transponder number plus the telecast date, time, location, and types of satellites to be used.

"If a group decides to secure air time on local cable systems they could assemble in individual homes that subscribe to the cable system. Or they could subscribe to the system for one month and view the service in their church," said Allen.

Groups opting for either of the three choices could arrange to rent one or more large-screen television sets to view the dedication service.

Robert Taylor of the Southern Baptist Radio and Television Commission staff in Fort Worth is coordinating the telecast with the churches and various groups. Groups who secure air time on commercial television stations are encouraged to contact his office at 6350 W. Freeway, Fort Worth, Texas 76150 or call (817) 737-4011.

"The Wednesday night service will give missionary inspiration and education for a broad base of Southern Baptist life. It will also symbolize the momentum of Bold Mission Thrust (the Convention's goal to reach the world's population with the gospel by 2000)," said Allen.

"This is the first time any Christian denomination has used television to broadcast a simultaneous convention session in which the whole denomination can participate."

Evangelist Billy Graham and an 8,000 voice choir will be special features of the Wednesday night service. Graham will deliver a message on missions and issue the invitation to respond to the mission call.

Allen will simultaneously introduce television audiences to the same opportunity for committee to mission service.

James Pleitz, pastor of Park Cities Baptist Church, Dallas, and director of planning for the convention said, "I think that this could be the most exciting convention in the history of the SBC. Through this service we can tie our Baptist people together in a way we have never done before."

Two Media Center Meets Are Planned

A conference for church librarians and others interested in administering and promoting church media centers will be held at Gulfshore the first week of August.

Actually, there will be two conferences. The first, July 30-Aug. 1, will be Stage One, on How to Administer and Promote a Church Media Center.

The second one, August 2-4 (Stage Two and Three) will be on How To Classify, Catalog, and Maintain Media.

Mrs. Peggy Tacon, church librarian at Cottage Hills Church, Mobile, Ala., will be the conference leader for both sessions.

Stage One will begin Monday night, July 30, at 5:30 p.m. and will adjourn Wed., Aug. 1, at 12 noon. Stage Two and Three will begin Thursday night, Aug. 2, at 5:30 p.m. and will adjourn Sat., Aug. 4, at 12 noon.

These conferences concerning the church media center are sponsored by the Sunday School Department, Mississippi Baptist Convention Board, under the direction of Larry Salter, consultant.

Mrs. Robert Lewis of Columbus is president of the Mississippi Church Library Organization.

Persons interested may attend either session, or both. Salter said that the first one will be directed more to beginners.

For specific information about reservations for conferences at Gulfshore, contact Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571, or phone 452-7261.

Reservation deposit requirements, which apply to room and board, are \$15 per person two years old and older.

Mississippi Baptist Activities

May 21 Seminar for Women, Clarksdale Baptist Church, Clarksdale, 10 a.m.-2 p.m./6:30-9:00 p.m. (WMU) Sunday School Teaching and Growth Conference, FBC, Lexington, 7:00-9:30 p.m. (SS) 21-27 Associational Emphasis Week (CoMi Emphasis)

May 22 Seminar for Women, First Baptist Church, Winona, 10 a.m.-2 p.m./6:30-9:00 p.m. (WMU) Sunday School Training and Growth Conf., FBC, Eupora, 7:00-9:30 p.m. (SS)

May 24 Seminar for Women, First Baptist Church, Tupelo, 10 a.m.-2 p.m./6:30-9:00 p.m. (WMU) Sunday School Teaching and Growth Conference, FBC, Grenada, 7:00-9:30 p.m. (SS)

May 26 Volunteers' Orientation Meeting, Baptist Building, Jackson, 9:30 a.m.-3:30 p.m. (CoMi) *Continued on Page 2*

Southern Baptist Pastors' Conference Houston Coliseum, Houston, Texas June 10-11, 1979

Sunday Evening, June 10 Homer G. Lindsay Jr., Jacksonville, Fla., presiding

6:30 Welcome—Homer G. Lindsay Jr., Pastors' Conference president, and pastor, First Baptist Church, Jacksonville, Fla.

6:35 Music—Orchestra and Choir, First Baptist Church, Jacksonville, Fla.

6:45 Prayer—Homer G. Lindsay Jr., pastor emeritus, First Baptist Church, Jacksonville, Fla.

6:50 Message—Adrian Rogers, pastor, Bellevue Baptist Church, Memphis, Tenn.

7:20 Congregational Singing—Jack Price, gospel singer, Garland, Texas, director

7:25 Special Music—Orchestra and Choir, First Baptist Church, Jacksonville, Fla.

7:30 Solo—Jack Price

7:35 Message—W. A. Criswell, pastor, First Baptist Church, Dallas, Texas

7:45 Congregational Singing—Jack Price, director

8:15 Special Music—Orchestra and Choir, First Baptist Church, Jacksonville, Fla.

8:20 Solo—Jeanne Rogers, First Southern Baptist Church, Del City, Okla.

8:25 Message—James Robison, evangelist, Hurst, Texas

8:30 Benediction—Bailey E. Smith, pastor, First Southern Baptist Church, Del City, Okla.

8:35 Message—Jim Henry, pastor, First Baptist Church, Orlando, Fla.

8:40 Offering

8:45 Special Music—Orchestra and Choir, First Baptist Church, Jacksonville, Fla.

8:50 Message—Lorraine Parsons, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

8:55 Message—Ralph Stone, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

9:00 Message—Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.

9:15 Message—Clayton Jordan, pastor, First Baptist Church, Orlando, Fla.

9:20 Message—James Henry, pastor, First Baptist Church, Orlando, Fla.

9:25 Message—Lorraine Parsons, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

9:30 Message—Ralph Stone, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

9:35 Message—Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.

9:40 Message—Clayton Jordan, pastor, First Baptist Church, Orlando, Fla.

9:45 Message—James Henry, pastor, First Baptist Church, Orlando, Fla.

9:50 Message—Lorraine Parsons, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

9:55 Message—Ralph Stone, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

10:00 Message—Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.

10:05 Message—Clayton Jordan, pastor, First Baptist Church, Orlando, Fla.

10:10 Message—James Henry, pastor, First Baptist Church, Orlando, Fla.

10:15 Message—Lorraine Parsons, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

10:20 Message—Ralph Stone, pastor, North Jacksonville Baptist Church, Jacksonville, Fla.

10:25 Message—Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.

10:30 Message—Clayton Jordan, pastor, First Baptist Church, Orlando, Fla.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

A Link In Cooperation . . .

Association Emphasis Is May 21-27

There are two definite hallmarks in the Baptist concept of ecclesiology. One is that we are a people of the Book. In spite of the fact that some would try to convince others to the contrary, the great mass of Baptists believe in the Bible as the inspired Word of God and use it as their guide and authority.

The other is cooperation. We have accomplished great tasks and won tremendous victories through cooperation.

We give a great deal of credit for our successes to our commitment to the Cooperative Program, which generally is thought of as financial. It is more than financial, however, and our cooperation goes beyond the concept of the Cooperative Program. Cooperation is a word that permeates our entire structure. It is the way that 13 million of us make ourselves effective in spite of our many diverse thoughts and concepts.

The association is the first line of cooperation outside the local church. It is the marshalling of forces on a broader scale than is possible for the local church to accomplish in order to be better able to meet the needs of the immediate area for a witness for Christ.

It is done through cooperation.

May 21 to 27 is Association Emphasis Week in the Southern Baptist Convention. It is a time for calling attention to this denominational structure that is closest to the people who are being served. It is a time for paying tribute to

those directors of missions who are on the scene at the local level to keep the missions work in operation. It is, indeed, a time of paying tribute to the local churches for their interest in going and willingness to go beyond themselves in order to be better able to accomplish the tasks that they have set for themselves as they have found those tasks to be outlined for them in Scripture.

Our Southern Baptist system works well. Some detractors have cried that our cooperation has meant that the churches have given up their independence. Not so. There is no more independent group of people on earth than those who are members of Southern Baptist churches.

The cooperation is voluntary. Because the cooperation is there, however, the association is a vital link in the chain of missions endeavors.

During the week of May 21 to 27 let us be conscious of the value of the association and make ourselves better acquainted with its work.

The work of the associations is coordinated at the state level through the office of the Department of Cooperative Missions. Foy Rogers is the director. Ray Grissett, Hollis Bryant, and Richard Alford are consultants.

The directors of missions for the associations serving in Mississippi are organized into an association, and Maurice Flowers is the president. He is the director of missions in Jones Association.

Compassion And Concern . . .

State-Wide Flood Offering Is June 3

The losses sustained by families affected by the flood of Easter Sunday in the Pearl River basin can never be replaced. The monetary damage alone for some families was more than can be recovered in a lifetime.

Far more grievous than the monetary losses, however, were the losses of keepsakes and memorabilia. These are things that cannot be replaced in any fashion.

Baptists cannot cover even the financial losses of the beleaguered families. We can show them we care, however.

The Executive Committee of the Mississippi Baptist Convention Board

has called for an offering in an effort to do what we can to give some relief to the families which will be strapped financially as a result of the flood. Earl Kelly, executive secretary-treasurer of the Convention Board, has called for this offering to be taken on June 3.

Surely those of us who were not affected by the flood will want to express our concern and compassion for those who were. This is a way that it can be done in a tangible manner. The offering should be substantial.

As best it could in polling the flooded areas the *Baptist Record* has determined that at least 500 Baptist families were flooded out of their homes in the Pearl River basin. This would mean

that between 1,700 and 2,000 Mississippi Baptists are homeless temporarily as a result of that flood. Others have suffered losses as a result of flooding along the Mississippi River and its tributaries.

These are problems we cannot ignore. Most of us are not having to go out day after day and look at a gutted house and wonder how we are ever going to get it in shape to live in again. But we cannot forget about those who have to face those questions. We must give generously.

The offering monies that are turned in through the offices of the Mississippi Baptist Convention Board will be

channeled to the associations according to the number of families who suffered damage. The associations can then make the local distribution as it best fits the situation.

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' " (Matt. 25:37-40 New International Version)

Guest Opinion . . .

Baptist Ordination

By Robert A. Baker

At least one statement may be made about the Baptist view of ordination without any possibility of successful contradiction: Baptists anywhere in the world have never totally agreed on the question of ordination. It is interesting to read the published editions of old association minutes, where most of the day-by-day practices are reflected. When some church would inquire about ordination, the answer by the ministers present was given, oftentimes with an editorial note by the compiler, saying in essence, "They formerly did it this way, but now we do not." In this brief article the basic historical background of Baptist views about ordination is discussed.

The Meaning of Ordination

In the context of the previous article, Baptists universally have viewed ordination as intrinsically non-sacramental. This is emphasized by the fact that some Baptists agreed with Charles Haddon Spurgeon that all ordination is unnecessary. On the other hand, the Philadelphia Association condemned those who refused to practice "laying on of hands for any purpose," and most other associations, like Sandy Creek (N.C.), agreed that without proper ordination of the administrator, none of the ordinances of a Baptist church was valid. Furthermore, Baptist scholars have never agreed whether ordination is simply functional (by which a person is set apart to a particular ministry) or whether it includes some official status (by which the person is given an office with new authority for ministry). Probably the correct answer is "both/and" rather than "either/or."

The functional aspect may be glimpsed in the discussion in early Baptist history over whether a person should be ordained (1) to a particular place of

service only (which would require reordination each time a pastor, for example, accepted a new church); (2) to the pastoral office (which would require no further reordination when he moved from church to church); or (3) to an itinerating ministry (which John Taylor described as a sort of pastor-at-large in areas where there were few or no Baptist churches). At the present time the ordination question includes whether a person should be ordained to the "whole Gospel ministry," an educational ministry, a music ministry, or other functions.

Ordination seen as an official status can be detected in the development of theories about licensing a minister (to permit the testing of his spiritual gifts) and the general acknowledgement that ordination brings a change in official status. Every Association in early American Baptist life received numerous queries concerning this very question: When should a person be licensed or ordained, and what is the effect of these? As to licensing, William Cathcart in his *Baptist Encyclopedia* (1881) gave the general view when he wrote that a license gave no ministerial standing and no position beyond that of a layman, "except that it expresses the opinion of the church of which he is a member that he has qualifications for preaching the gospel." The ordination, however, was viewed as conferring some ecclesiastical authority on the person: now he occupied an office in which he could administer baptism and the Lord's Supper. So in some sense, early Baptists counted ordination as the time when a person received new authority in the area of ecclesiastical service. Most Associations made it plain that a church could not affiliate with them if their minister were not properly ordained. In contemporary life, of course, ordained persons, by reason of their office, are given civil privileges not granted to the unordained.

Thus, although Baptists hold a non-sacramental view of ordination, most of them have felt that the ordination service, so briefly described in the New Testament, should set apart a person to function in Christian ministry and, in addition, should confer on him new powers (ecclesiastical, not spiritual) by virtue of his office. In that sense, Baptist ordination historically has been a formal dedication of the spiritual gifts of a person called of God for service and a notification to the Christian community that the person was qualified to administer the ordinances and carry on the duties for which he was set apart. The contemporary ordinations of persons to educational, music, and other Christian vocations display the functional aspect more than the official; but the official nature of these ordinations is reflected in the new status such persons receive from the civil state. Emphasizing the fact that Baptist ordinations do not confer an indelible charac-

ter, there are numerous cases in Baptist minutes where ordinations have been revoked, sometimes by Associations, although the only body actually authorized to revoke an ordination is the church where the person is a member. Various minutes also assert that ministers whose ordinations have been revoked may be reexamined by a presbytery and ordained again.

The Subjects of Ordination

Baptist bodies in England and America have ordained men to offices other than pastor or deacon. Perhaps influenced by Calvin's Geneva theocracy, some early Baptist churches conceived of four officers in the church: pastor, teacher, ruling elder, and deacon. Like the presbytery in Calvin's system, the ruling elder in Baptist life often was not ordained to a preaching ministry. There are several references in associational minutes to the need for a ruling elder to be ordained if he becomes a pastor or teaching elder. The offices of pastor and teaching elder were united, and the office of ruling elder became obsolete. At present, not only ministers and deacons but many other vocational leaders are being ordained in Baptist churches.

Even among early Baptists, ordination generally looked toward a functional ministry. Ordinarily the person was ordained when he became pastor of a church; but in Virginia, Samuel Harris was ordained as an Apostle (a sort of associational missionary), while in some Kentucky, Pennsylvania, and North Carolina Associations, men were ordained to an itinerant ministry. Sometimes a church would require long years of testing before licensing a person to exercise his gifts and a long period after that before ordination. Minutes of Pennsylvania, South Carolina, Alabama, and elsewhere have numerous examples of this.

The Authority to Ordain

As expected in Baptist congregational ecclesiology, the local church was initially the authority for ordination. The earliest confessions of faith, associational minutes, and periodical literature emphasized this. Many held that the choice of the congregation and the acceptance of the office by the candidate were the essential elements for ordination.

Another large segment of Baptist life felt that ordination should rest in the ministry itself. A very practical situation forwarded this view. Sometimes, for various reasons, a local church ordained a man who was poorly qualified for the ministry and turned him loose on the denomination to serve in other churches, who soon recognized his deficiencies. To meet this problem, many churches turned to other ordained Baptist ministers as the best judges of the qualifications of a candidate. Consequently, presbyteries composed of ministers from nearby churches were gathered to interrogate the candidate and recom-

mand to the local church whether or not he should be ordained. One Association even voted that a church could not license a person without the supervision of an ordained minister.

The Ordination Procedure

The method of ordination by early Baptists included fasting, laying on of hands, and prayer. The greatest area of disagreement concerned who should lay hands on the ministerial candidate. Reflecting their views on the authority to ordain, some demanded that only ministers lay hands on ministers; others allowed deacons to do so; some wanted all church members to participate. Representatives of each of these positions can be identified at present.

It is evident, then, that Baptists, while basically following the evangelical approach to ordination, have a rich and varied background in their practice. Among Southern Baptists, the local congregation still stands as the court of last resort, and it appears unlikely that any coerced uniformity will soon develop.

The association is church extension, expressing the basic nature and mission of the churches, enabling each church to fulfill its divinely assigned tasks.

—Allen W. Graves

Fellowship Yielding Highest Returns



Letters To The Editor

Not Missouri!

Dear Sir:

In the Order of Business for the SBC meeting, on Thursday afternoon where my name is listed as leading prayer at 2:30, there is an obvious error. It lists my address as Ackerman, Mo., instead of Ackerman, Miss.

This same error appeared in the *Baptist Program* for May. I immediately wrote to a member of the Committee on Order of Business asking that it be corrected on the program. It must have come from a typographical error in the material sent to the printer.

At any rate, in fairness to the town of Ackerman, I believe it can and should be corrected in an early issue of the *Record*, and I will appreciate your doing so. Thank you very much.

B. B. McGee, Pastor
Fentress Baptist Church
Route 1, Box 92
Sturgis, Miss.

(Note: B. B. McGee is a former second vice president of the Mississippi Baptist Convention.)

Ministers' Wives

Editor:

We do appreciate the publicity given by state Baptist papers to all of the activities connected with the Southern Baptist Convention meeting each year. We all depend on this coverage to let us know about all of the special events associated with the convention.

We Ministers' Wives are eagerly looking forward to the meeting of our conference, auxiliary to the Pastors' Conference. The luncheon meeting will be June 12 at 12:45 p.m. at the Marriott Hotel, Astrodome, 2100 S. Braeswood. Bus transportation will be available from the Summit to the Marriott and back to the Summit.

It has occurred to me that one of the nicest things the women of a local church might do for their minister's wife is to buy her ticket to the luncheon. Prepaid reservations for the luncheon may be made by sending \$8 per person to Mrs. Julia McMillan, Union Baptist Association, 3910 Travis Street, Houston, Texas 77002. Those who forget to mail in early might just slip their minister's wife a ten dollar bill and tell her to be their guest at the luncheon.

Virjama R. (Mrs. John) Hamilton
President
Conference of Ministers' Wives, SBC
Ames, Iowa

Help for Northern Plains

Editor:

We would like to express our deep appreciation to the Women's Missionary Union of Mississippi for allowing an excellent team of leaders to come to the second annual Northern Plains WMU House Party in Billings April 17-19 and help us train to do a better job in missions education in our churches.

In spite of critical flooding condi-

Appreciation For Dan West

Editor:

The Missions Committee of the Pike County Baptist Association desires to express its highest of commendations for Dan West, the recent selection as the new Director of Central Hills Baptist Assembly. Even though we in Pike County sustain a great loss in local leadership, we feel a sense of pride and joy that Dan West is advancing to state-level leadership. In this sense we shall yet be blessed through his skills and devotion to our Lord's work.

We shall be in prayer for Dan West as the work accelerates at Central Hills. Good things are surely in store for Mississippi Baptists and for the cause of missions symbolized in our newest Baptist assembly.

Pike County Baptists stand ready to help.

W. C. Burns
Chairman of Missions Comm.

Historic Church

Editor,

Allow me to make an earnest request on behalf of the oldest Baptist church in the Southern Baptist Convention, the First Baptist Church of Charleston, South Carolina, founded 1682. We are planning to celebrate our Tri-Centennial in 1982. For this event our plans cover several areas. One includes writing an authentic history of our church. Another plan is to expand our history room, including any memorabilia regarding the 300 years of the church.

Through your generosity, I would like to request the assistance of your readers. We would greatly appreciate any information concerning the past three centuries of First Baptist Church. This would include any period of its history, any pastor who may have served, any authentic information of the church's life — or the life of its members — and any human interest stories pertaining to the church.

Your assistance in this matter would be greatly appreciated and would be a real contribution to our Baptist heritage.

Paul J. Craven, Jr., Pastor
Charleston, S. C. 29401

New Delhi (RNS) — Indian Prime Minister Morarji Desai, a devout Hindu, has informed Parliament that the government would introduce a constitutional amendment prohibiting the slaughter of cows anywhere in India. The cow, a sacred religious symbol to most Hindus, is a mystical mother figure, associated with the abundance of nature.

Book Reviews

BUT I DIDN'T WANT A DIVORCE by Andre Bustanoby (Zondervan, \$6.95, 173 pp.) No matter how opposed to divorce some people may be, they may wind up as divorce statistics. Bustanoby in this book writes to people caught in the divorce trap and seeking to put their lives back together. He says, "You must be willing to be a healed single person rather than an ever-grieving divorcee." He offers wise counsel for dealing with separation, divorce laws, the children of divorce, loneliness, guilt, sexuality, and remarriage. He provides a careful examination of the biblical principles governing divorce and second marriage. A former pastor and a marriage counselor, he is director of the Metropolitan Psychotherapy Group in Bowie, Maryland.

EXPLORING THE WORD! by Henry M. Morris, III (Creation-Life, \$4.95, 240 pp., paper, \$5.95) The author is a college administrator and professor (Christian Heritage College, California) and is widely known as lecturer and writer. This is a handbook on Bible study: attentive, penetrating, and structured. He begins by showing the importance of personal Bible study, and tells how to do it. He discusses the use of the concordance, and word study. Later sections show how to "penetrate" the Word to find its truths, and then how to analyze and explore the rich truths in the Bible. This book will call for work and far more than mere reading of the Word, but should bring rich rewards to the one who follows its suggestions carefully.

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The Baptist Building

Box 530, Jackson, Miss. 39205

Baptist Record Advisory Committee: Gary Hol-

land, Pascagoula; Odean P

Swor Will Address MC Grads And Get Golden Anniversary Diploma

Chester E. Swor of Jackson, counselor, lecturer, and author, will address the 1979 Mississippi College graduating class when the college holds its 153rd commencement exercises on Sunday, May 20, in the A. E. Wood Coliseum on campus.

Swor, a 1929 graduate of Mississippi College, will be presented with his Golden Anniversary diploma during commencement weekend activities. He is a former dean of men and professor of English at the College.

There will be 401 degrees awarded during the ceremonies, with 266 going to undergraduate students, 78 to graduate students, and 57 receiving law degrees.

Court Rules

"Hebrew Christian"

Cannot Be Jew

JERUSALEM (RNS) — The Israeli Supreme Court has ruled that a "Hebrew Christian" woman cannot be considered a Jew under the Law of Return because she believes that Jesus was the Messiah.

It ruled in a case brought by Eileen Dorflinger, 35, of Connecticut, who was refused Israeli citizenship although she had applied for it under the Law of Return on the ground that her American parents were Jewish.

Under the Israeli Law of Return, a Jew is defined as "a person born to a Jewish mother or who has become converted to Judaism, and who is not a member of another religion." While Ms. Dorflinger said she believed Jesus was the Messiah, she asserted that she remained a Jew.

In its ruling, the Israeli Supreme Court said a Jew's membership in another religion must be judged according to the criteria of that religion rather than criteria of Judaism. In those terms, it said, Ms. Dorflinger's belief in Jesus as Messiah makes her a Christian and not a Jew.

Youth Meetings Have Openings

The seven Youth Conferences scheduled at Gulfshore Baptist Assembly this summer can still accommodate several small groups and individuals, according to Frank Simmons, Gulfshore manager.

The programs include Bible teaching, preaching, and special conferences such as "Sex and the Student," "Christian Discipleship," "Achieving Independence," and music and recreation.

They will take place: May 29-June 1; June 1-5; June 5-9; June 11-15; June 15-19; June 19-23; and June 23-27.

For program information contact Larry Salter or Larry Garner, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205.

For reservations information contact Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Reservation deposit requirements, which apply to room and board, are \$15 per person, age two and older.

Broadmoor Church, Jackson, Plans July Cycling Tour Of Europe

Broadmoor Church Recreation Department, Jackson, will again this year sponsor a European cycling tour on 10-Speed bicycles. The 20-day tour, July 9-28, will take young people to Iceland, Luxembourg, Germany, Holland, Belgium, and France.

Directing the tour will be Broadmoor's activities director, John Bewley, a member of Broadmoor's staff for 15 years. This will be his fourth European cycling tour.



John Bewley readies his bike for a third cycling tour of Europe.

A native of D'Lo in Simpson County, Swor continued his studies after finishing Mississippi College by earning the master of arts degree in English at the University of North Carolina and completing additional study at Columbia University, Oxford (England) University, New York University, and Jung Institute Library.

He has been honored with four honorary doctorate degrees, receiving the doctor of humane letters from Baylor University, the doctor of laws from Mississippi College, the doctor of literature from William Carey, and the

doctor of humanities from Blue Mountain College. He was named "Alumnus of the Year" in 1967 by Mississippi College.

He has traveled well over 1,000,000 miles in 41 years of lecturing and counseling which includes four overseas missions to Europe, Hawaii, Canal Zone, Republic of Panama, and Canada. He has authored or co-authored eight books now in 45 printings.

He is a member of the First Baptist Church of Jackson where he is a lifetime deacon.



Olander Walker
retired he is called upon to supply pulpits.

He guided the organization and building of three Baptist churches. He was a leader in establishing the Mississippi Baptist Foundation and served as a member of the Convention Board from Rankin and Leflore Counties. He has also moderated the Rankin and Leflore County Baptist Associations.

Olander served for ten years as a member of the Annuity Board of the Southern Baptist Convention in Dallas, Texas, and was instrumental in the adoption of the Widows Supplemental Plan and in a plan to provide more adequately for needy aged ministers.

A native of Rapides Parish, La., Walker moved to Mississippi at the age of ten. He graduated from Morton High School, attended East Central Junior College and earned his bachelor of arts degree from Mississippi College in 1939. Prior to entering military service in 1942 he served on the faculty and coaching staff of Mississippi College.

Walker's military record is a most distinguished one. Having served in England and recovered from wounds received in action, he became a Technical Department Instructor at Ft. Benning, Ga., and later joined General Headquarters Command in Japan. On his return he attended the Command and General Staff College and was on the faculty there until his assignment as a student to the Army War College.

After serving as a staff officer in Headquarters, Seventh United States Army in Germany, he became commanding officer of the 6th Infantry Regiment in Berlin. Another transfer made him a staff member of the Joint Chiefs of Staff for a year. Subsequent to his graduation from the National War College, he was named Assistant Chief of Staff of the Eighth United States Army. After a tour of duty in the Pacific, two tours in Vietnam and promotion to Major General, he assumed the position of Assistant Deputy Chief of Staff for Military Operations. In 1971 he served in Korea and was promoted to his present rank of Lieutenant General. He later served as Commander of the First United States Army at Ft. Meade, Md., and retired from military service in August, 1974.

He and his wife, the former Sara Smith of Jackson, have four children: Sara (Mrs. Rodney Henderson) of Yazoo City; Robert M., III, Rea Smith and Janelle Taylor (Mrs. William B. Lipscomb), all of Jackson.

Olander received the bachelor of arts degree from Mississippi College in 1917. He attended The Southern Baptist Theological Seminary in Louisville, Ky., and earned the master of theology degree. He has pastored many churches in Mississippi, Indiana, and Kentucky and even though now

Holder of the Distinguished Flying Cross and the French Croix de Guerre, Walker was appointed by Gov. Cliff Finch in 1976 as Adjutant General of the State of Mississippi.

Other adults sponsoring the tour will be Jerry White from Memphis, Robert Crisler, Cindy Partlow, and Elizabeth Wallace.

A planned time will be set aside for the younger people to become actively involved in Christian witnessing.

There will be a time of singing, fellowship, entertainment, sharing, and witnessing around the campfire each evening with young people of other countries. Souvenirs such as frizbees, Bewley.

Bicycle paths in Europe make cycling much easier than in the States.

Vans will follow the cyclists to carry first aid supplies, personal belongings, bicycle repair equipment, food, tents, etc. The cyclists will need only to carry camera and rain gear.

An average cycling day will be 35-45 miles. Many times the group will board a train, bus, or van and ride into a large city. A ride from Koblenz down the Rhine River on a four-decker cruiser will be a highlight of the trip.

The previous cycling tours sponsored by Broadmoor attracted Christian young people from all over the state. Anyone desiring more detailed information concerning the tour may contact John Bewley at 787 East Northside Drive, Broadmoor Baptist Church, Jackson, MS. 39206.

combs, buttons, bags, and flags are given away along with tracts.

The group is planning a puppet ministry during each night activity.

The four spiritual law booklets will be passed out in four languages, English, Dutch, German, and French.

"The cycling tour is designed to help

young people in four areas of life:

physically, mentally, socially and

spiritually. The staff is dedicated to

the task of reaching, through cycling,

young people for the Saviour in these

four areas. We are really foreign mis-

sionaries for the summer," states

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Thursday, May 17, 1979

BAPTIST RECORD PAGE 5

Disaster Response:

Does It Make Any Difference?

There is one story from a little-known village in Thailand that must be told. It took place several disasters ago at a place called Khlong Dan.

Khun Jap was the only male Christian at Khlong Dan, and he was the only house in the village destroyed by the floods that inundated the area. His house alone collapsed and was a total loss.

Afterwards, as Khun stood out in the flood waters collecting what boards he could, his neighbors mocked him. "You're just getting your due reward for leaving Buddhism to become a Christian," they shouted.

This was hard — Khun Jap began to have serious thoughts about his commitment to Christ.

Missionary Jack Mahaffey tells the rest of the story. He says, "I was told about the destruction of his home while visiting a neighboring village for a Friday night service. Early Saturday morning I walked across the muddy rice fields for about 45 minutes, arriving to find Jap out in the canal still trying to salvage some of the boards of his house. I stood up on the high ground and called for him to come up and talk with me. He paused only long enough to see who was calling. When he saw it was I, I think he felt that I was the last person in the world that he wanted to see. He didn't want to see anything or anybody that reminded him of God.

"I called him a second time and asked him to please come up and talk with me as I had something that I wanted to share with him. Very reluctantly he walked up out of the muddy water with an armful of boards and placed them on a stack of lumber on the higher ground. He came over to meet me and stood before me with his head hanging down.

"I didn't really know what to say, but I did want to identify with him in his need and let him know that I really cared. I told him that I had come to offer some help and to invite him to go to the lumber yard where I could purchase for him some lumber to help rebuild his house.

"For the first time he lifted his head and looked at me. He could hardly believe what he had heard. Then he asked me to follow him to the other side of the canal where the village was located. I pulled off my shoes and got down in the mud and slime with him to go to the nearby village. As we entered the village, at every house we passed he called out, 'God has come! God has come! God has come to help me!' He wanted every person who had pointed his mocking finger at him to know that he still believed in God.

"As I walked along behind, slipping and sliding in the mud and water, I had a real sense of joy, for I knew that God had come to help. God had come through a missionary to stand by one of his children in his hour of doubt and need. God had come through millions of Southern Baptists who give because they care." — "Response Report," Foreign Mission Board, SBC

Structure Of Carey College Religion Department Will Change This Fall

A change in the structure of William Carey College's Department of Religion and Philosophy will occur at the beginning of the 1979-80 academic year, according to college officials, when that division becomes the Department of Biblical Studies and Church Vocations.

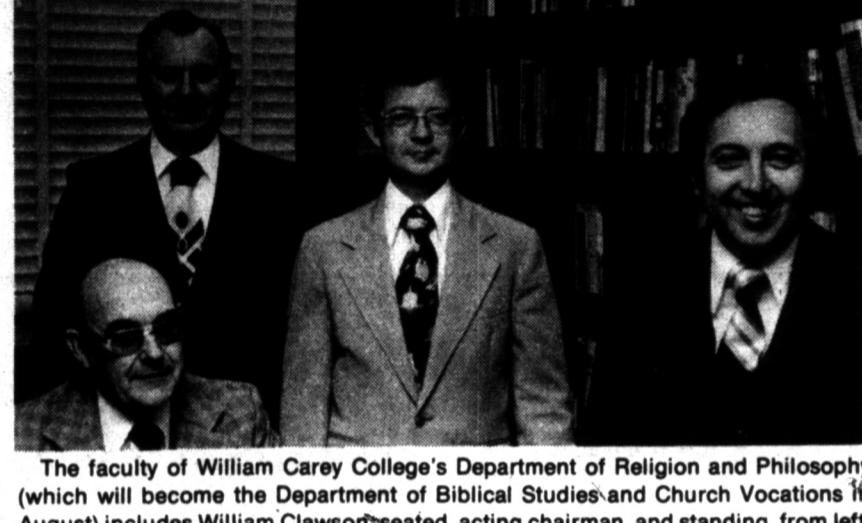
The change is being made in order to give emphasis to the importance of the in-depth study of the Bible and to the preparation of young people in all phases of church related vocations, said William M. Clawson, acting chairman of the department.

Two majors will be offered. Students who are called to the pastoral ministry, to missions, to evangelism or as Bible teachers in secondary schools will major in Biblical studies, while those called to the educational ministry of the church will follow the church vocation curriculum.

In each major there is a correlation of courses from one to another in order for each to be acquainted with the responsibilities of the work of the other. For example, in both majors, students are required to take the following courses: a survey of the Old and New Testaments; a geographical and archaeological study of Bible lands; Principles of Interpretation; an introduction to Baptist work; and certain upper level courses in Bible interpretation. Special courses for each major are also offered.

According to Clawson, the department will continue to offer free evening courses for interested lay church workers, as well as the popular television course on WDAM (Channel 7) and Channel 6 from First Baptist Church, Hattiesburg.

An added attraction to the work of the department is an annual tour to the Holy Land, which serves to enrich the understanding of the Bible. Clawson is tour leader.



The faculty of William Carey College's Department of Religion and Philosophy (which will become the Department of Biblical Studies and Church Vocations in August) includes William Clawson, seated, acting chairman, and standing, from left, Joel Ray, K. Dorman Laird, and Jerry E. Oswalt.

Camping Season Nears

(Continued from Page 1)

The sewage lagoon was 70 per cent complete last week. The curbs and gutters were complete for the parking lot at the main building, and that area was ready for paving.

The recreation field had been cleared and was waiting for drying from the heavy rains of the spring so

that it could be completed. The swimming pool was 75 per cent complete. The development of an amphitheater had been contracted for and was expected to be in use for this year. The plumbing had been completed for the bathhouses, and crews were ready to pour concrete floors. The recreation equipment has been obtained.

The area has been cleared for a pasture for horses and a barn. The corral area will be lighted. A group of 50 to 60 volunteers are expected Saturday to begin construction of a barn. Another 30 volunteers are planning to be on hand to build picnic tables, Paul Harrell, director of the Brotherhood Department, announced.



The Gulf Coast group as they prepared to leave Barbados are, left to right: George Holifield, Frank Pike, Sam Turner, George Holmes, Hershell Dubuisson, Tom Gautier, Vern Dailey, Ernie Bullen (in front of Vern), Bill Allen (front), Jimmy Miller (back row), Jack Melton, Dwight Ebersold, Hubert Batson, Jerry Estes, Bob Ebersold, and Steve Hooker.



"The Ready Mix Plant" — Frank Pike in mixer; George Holmes at crushed coral pile; Ike Ebersold behind George; Steve Hooker, right.

Sixteen Gulf Coast Men Build, Repair On Barbados

Sixteen men of 11 churches in the Gulf Coast Baptist Association recently participated in Bold Mission: Barbados. The 10 day construction project was designed by Sam Turner, the executive director of missions, in conjunction with Bill Womack of the Barbados Baptist College, through assistance by Paul Harrell of the Brotherhood department, Mississippi Baptist Convention Board, and James Cecil, of the Foreign Mission Board.

The men going and their respective churches were: Bill Allen, Handsboro; Hubert Batson, Wiggins, FBC; Ernie Bullen, Grace Memorial; LaVern Dailey, Commission Road; Hershel Dubuisson, Long Beach, FBC; Bob Ebersold, Emmanuel; Dwight Ebersold, Emmanuel; Jerry Estes, New Hope; Tom Gautier, Bayou View; George Holifield, Bay Vista; George Holmes, Handsboro; Steve Hooker, Big Level; Jack Melton, Handsboro; Jimmy Miller, Commission Road; Frank Pike, Long Beach FBC; Sam Turner, Olivet.

The Bold Mission: Barbados project design called for a "contract," instruction, work, accountability, and recognition. To accomplish this along with five purposes of building, teaching, witnessing, growing, and sharing, the men wrote their own contract and made a covenant with each other during the 12 hours of training that preceded the trip to Barbados.

While in Barbados, the men constructed a roof over a 16' x 40' addition to one of the churches, installed the overhead ceiling in the 24' x 50' sanctuary, installed electrical wiring in the addition and replaced the light fixtures in the sanctuary. At the college, they poured concrete floors for a conference room, poured concrete floors for a guest house, built a sheep barn, installed electrical wiring in the dental clinic and conference room, constructed shelves in the laundry room, painted the bathrooms in the

main building, constructed a study table, and did some plaster work in the dental office and chapel.

The pastors, in addition to working on the construction projects, also taught Bible studies on Exodus at night for those who came from neighboring communities. An average of over 80 attended each night. One who attended the nightly Bible study commented, "... the study was good but... an hour wasn't long enough."

The team witnessed to those coming to the dental clinic at the college and the church. They visited and witnessed in the communities of East Point, College Savannah, Parrish Lands, Bay



Ernie Bullen prepares a window for decorative block, to transform the old blacksmith shop (former sheep shed) into a visiting professor's cottage.

Field, and Blades Hill.

The individual members through tests and testimonies have indicated a significant growth. As one stated, "Before I went it was difficult to witness to someone. This week that we have been back I have had opportunity to witness to two people. It is easier for me to share my faith now."

Another stated "I really did not want to go, but God would not let me remove myself from going. I'm glad because I feel like I am a changed man."

One retiree has stated he is willing to return to serve in a Mission Service Corps position for a year. Two men and their wives have made a commitment to missions if God will open the door. One of those is looking to the Northwest after he finishes the school of Christian Training at New Orleans Baptist Theological Seminary in which he plans to enroll this fall.

In telling the experience to a church, one minister who was to get an honorarium for speaking where some of the men shared, said, "These guys did the motivating. Whatever I get will be the first funds for our next project."

The men were commissioned by the Gulf Coast Association for this project. The semi-annual meeting will feature the project along with a speaker from the Foreign Mission Board.

In a testimony about what the project has done to the men involved, Turner stated, "It is unbelievable! I have seen one man who in many ways is as tough as nails choke up to the point where he could not talk and with watered eyes try to tell what sharing with a Hindu young man who accepted Christ meant to him."

One of the students at Barbados stated, "God has shown me many new things... I want to love as these people love... I can just say praise the Lord for all that happened during this week and all that has blessed my life... I just want to say, 'thank you, men of Mississippi!'"

The Bible Book Series

Misunderstanding

The Way Of The Cross

By J. Roy McComb
First, Columbia
Mark 9:1-50

This is the second lesson in the third division entitled: "The Way To The Cross."

I. The Transfiguration

Verse 1, actually belongs at the conclusion of chapter 8. This is one of the most controversial verses in Mark's Gospel. It remains as obscure in many ways today as it always has been. Jesus says that "some standing there will not see death until they see the kingdom of God come with power." What does that mean? The following are some suggestions: one, it may refer to the transfiguration itself; two, Jesus may be saying that the kingdom has come in Him and since He is here so it is; three, it may mean that the kingdom will come when Jesus comes the second time; four, this may refer to the resurrection; five, this could have reference to Pentecost. I feel it would be better taken in its context and let it refer to the transfiguration.

The transfiguration event occurred six days after the confession made by Peter. It probably did not take place on Mt. Tabor but rather on a southern spur of Mt. Hermon which is a truly high mountain. Jesus had carried with Him, Peter, James and John, and was transfigured before them.

The word "transfigure" is the word "metamorphosis" and means changed into another form. It is a word to describe a visible change of the outward form as an expression of the inner nature. The verb form indicates that the change was brought about by the Father himself. The transfiguration was a glorification of the physical body of his humiliation.

There appeared to Peter, James and John, Moses and Elijah talking with Jesus. This verb "appeared" occurs here in Mark only. It is generally used of the sudden appearance of a heavenly form and implies the objective presence of the form. Peter, James and John were not hallucinating. They actually saw Elijah and Moses. Why Elijah and Moses? The following are some suggested answers. One, Elijah represents the prophets and Moses represents the law. Two, Elijah and Moses represents two ways to heaven; one, by natural death and the other by being caught up without tasting physical death in the normal sense. Moses was not allowed to enter the Promised Land because of his disobedience, but on the mount of transfiguration this great law giver is in the Promised Land.

Peter who seldom ever was at a loss for words spoke out again. He liked what had happened and he wanted to stay there and build three sanctuaries. Peter had missed the point. As a matter-of-fact he really didn't know what to say so he just spoke out. Before Jesus could answer Peter's request to build three tabernacles God himself spoke. He silenced Peter's proposal by saying, "This is my beloved Son; hear Him." Peter, James and John did not need to be placing Elijah and Moses on an equal basis with Jesus. Rather they needed to be doing as Elijah and Moses were doing, namely talking with Jesus. Peter, James and John were not allowed to look upon the Father. A cloud overshadowed them and it was from the cloud that God spoke. When the cloud disappeared only Jesus and the three disciples were left.

III. Elijah And The Son Of Man
After the transfiguration event Jesus and his disciples started down the mountain. Peter, James and John wanted to know why the scribes taught that Elijah must come first. In Matthew's Gospel Jesus tells them that Elijah has come. Elijah is identified with John the Baptist (Matthew 17:12-13).

III. A Boy With An Unclean Spirit
Mark's Gospel is by far the fullest account of this event. It is full of instructions especially for Christian workers (shouldn't all Christians be workers?) Jesus and the three disciples descended the mountain to where the other nine had remained. A great crowd had gathered. The disciples remaining in the valley had been unable to heal or to drive the dumb spirit from a child.

Why the failure of the nine disciples? This is answered rather directly by Jesus. He calls them faithless. It appears little doubt but what lack of faith had prohibited the nine disciples from healing the boy. Also, it appears they failed because they had neglected prayer.

The second reason for failure is shown in the stricken father's petition and the reply of Jesus. Notice the manner in which the father petitioned Jesus. He said, "If you can do anything, have pity on us and help." That very statement itself expressed doubt. Jesus took these words and replied, saying to him, "If you can." Then Jesus said, "All things are possible to him who believes."

The question is not a matter of the ability of Jesus but the faith of us.



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Revival Dates

Forest Hill, Jackson: May 20-25; Thomas W. Hunt, professor at Southwestern Seminary, Fort Worth, Tex., preaching; Wilbur M. Irwin, pastor; Sunday at 11 a.m., 6 p.m., and 7 p.m.; Mon.-Fri. at 7 p.m. (Hunt will teach a series on "Philippians," titled "The Mind of Christ," which he has delivered throughout the United States. Daily subjects will be His Freedom, His Lifestyle, His Servanthood, His Manhood, His Holiness, His Love, and His Name.)

Mount Olive Church in Carroll County will have homecoming services May 27, with Maxwell Price from Slate Springs bringing the morning message. Following lunch the singing will be highlighted by the Believers Quartet from Webster County. Carlis Braswell is pastor and Gary Lollar is choir director.

Parkway Church of Houston has four state Bible Drill winners in the fourth through sixth grade Bible Drill. They are Loria Johnson, Terry Griffen, Angie Lucius, and Mark Cannon. Their church leader was Mrs. Grady Foster. Church Training Director is Roy Gene Brooks. James H. Cannon is the pastor.

Crooked Creek Church, Lawrence County, will have Homecoming May 27.

Sunday School will begin at 10 a.m. and morning worship at 11. The morning message will be brought by a former pastor, John L. Jones. Lunch will be served in the fellowship hall. Afternoon services will begin at 1:30 p.m.

Friendship Church, Brookhaven, plans to have a homecoming service, Sunday May 27. Sunday School will begin at 10 a.m., with morning worship at 11. There will be an old-fashioned dinner on the ground, and an afternoon service.

Speaker for morning and afternoon will be a former pastor, Roy S. Humphrey, now pastor in New Orleans. The pastor is Wiley Reid. An offering will be taken for the Friendship Cemetery

Names In The News . . .

Mr. and Mrs. Walter Carlisle, members of Southway Church, Brookhaven, will celebrate their 60th wedding anniversary on May 27. They are parents of 10 children, two of whom are pastors — John Carlisle at Providence Church in Lawrence County and Luther Carlisle in Memphis.

The anniversary celebration being given by the Carlisles' six sons and four daughters will be all day at the Brookhaven Exchange Park. Both Mr. and Mrs. Carlisle were born in Lincoln County. She taught Sunday school for a long time at Southway, and is assistant teacher now. They were married May 24, 1919. They have 21 grandchildren and six great-grandchildren.

Mrs. B. L. Dildy, 85, died April 20 at a hospital in Shreveport, La. She was a former employee of the Mississippi Baptist Convention Board, having worked in the Bookkeeping Department in the 1940's and early '50's. She had lived in Shreveport since 1960 and has been a resident of Midway Manor for several years. The funeral was April 22 at 3 p.m., with her pastor, Delman Rogers of First Baptist Church, Shreveport, officiating. Mrs. Dildy was the former Audra Gandy. Survivors include one daughter, Norene Miller of Topeka, Kansas; one sister, Mrs. John Miller of Moorsport, La.; and one brother, Francis Gandy of Shreveport, three grandchildren; and five great-grandchildren.

James and Charlotte Watts, missionaries to Italy, may be addressed at Via Susini 6, 50125 Florence, Italy. Natives of Mississippi, they grew up in Pascagoula.

James O. Teel, Jr., assistant director of Cooperative Program promotion for the Southern Baptist Stewardship Commission, Nashville, will join Hardin-Simmons University, July 1, as assistant vice president for development. Teel, 51, a native Texan, and his wife, the former Georgie Lee Williams, spent 20 years as foreign missionaries in Ecuador and Argentina before he joined the Stewardship Commission in 1976. She is a registered nurse. Both are graduates of Hardin-Simmons.

Two students from Mississippi were honored during the Awards Day ceremonies April 26 at Southwestern Seminary, Fort Worth, Tex. **Deborah J. Underwood**, of Columbus, was presented the Joe Davis Heacock Scholarship award, given to the outstanding first year Master of Religious Education student and provides assistance for two semesters of school. **David B. Jones**, of Vicksburg, was presented the Albert G. Marsh Memorial award, given to the outstanding doctor of education student on the basis of scholarship, experience and potential for leadership.

Michael L. McMahan, assistant professor of biology at Campbellsville College, Campbellsville, Ky., has been elected chairman of the faculty for the 1979-80 school year, as announced by W. R. Davenport, president. A native of Batesville, Miss., McMahan is the son of Mr. and Mrs. David C. McMahan. He received BS and MS degrees from University of Mississippi, and Ph.D. degree from LSU.

First Church, Durant, has ordained Phillip Michael Howell to the gospel ministry. Participating in the ordination service were R. E. Irby, Jr., chairman of deacons of First, Durant; Wilbur Webb of Itta Bena; Everett Martin of Ridgeland; and Ed McDaniel, pastor of First, Durant, who presented the certificate.

Both of the Stewarts could add "evangelist" to their job descriptions. Their time at the airport, train and bus stations waiting for arrivals is spent passing out Baptist tracts and talking with those who will pause for discussion.

It is only then that she has the edge. Buford's Portuguese is limited to a two-month crash course plus what he has learned on the side. She can roll the words with all the eloquence of 30 years of on-the-job training.

(NOTE: John J. Hurt, editor emeritus of the Texas Baptist Standard, wrote this while on special assignment in Brazil.)

James and Marilyn Redding, who have been missionaries to Peru for 15 years and who before that time were serving in Mississippi, are taking a leave of absence from the Foreign Mission Board. He will be pastor of the Lamar Heights Church at 2639 Lamar Avenue, Memphis, Tenn. 38114.

Wayne and Dorothy Logan, missionaries to Nigeria, may be addressed at Restorative Dentistry, C.M.U.L. PMB 12003, Lagos, Nigeria. They are natives of Mississippi.

Mark Short has been named associate director of the church program services division of the Louisiana Baptist Convention, Alexandria, La.

Short, associate pastor and administrator for South Main Baptist Church, Houston, Texas, formerly manager at Glorieta (N.M.) Baptist Conference Center.

Bond has called a former pastor, Durwood McGuffie, again as their pastor. He is now living in Wiggins.

Gulfport Heights now has a new pastor, Robert Cooper, living on the field.

Thomas and Margaret Vasser, missionaries to Venezuela, have completed language study and arrived on the field (address: La Colonia Baja, Quinta Americana, Guanare, Estado Portuguesa, Venezuela). They are natives of South Carolina. Before they were appointed in 1977, he was pastor of Mount Vernon Church and Amite River Church in Liberty, Miss.

S. W. Valentine has resigned as pastor of Union Church in Rankin Association. His former pastorates include 27½ years as pastor of Southside Church, Jackson, and 16 months at a church in Alaska.

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Alabama Baptists Hold Good News Media Blitz

By Robert M. Duck

MONTGOMERY, Ala. (BP) — The Alabama Baptist Convention reports more than 6,500 phone calls and 205 conversions via telephone during a five-week media blitz in connection with "Good News Alabama," the convention's Bold Mission Thrust emphasis for sharing the message of Christ with every person in Alabama by 1980.

The five black Baptist conventions in Alabama are participating with the Alabama convention.

Names, addresses and phone numbers of persons converted to Christ on telephones will be provided to the Good News Alabama county task force for referral to a local church for a personal visit, according to Earl Potts, overall coordinator for Good News Alabama.

Many of the 6,500 phone inquirers requested prayer, encouraged in their faith, or Scripture portions. Many hung up the phone, expecting to get a recorded message. Before the phones were installed, however, the convention staff insisted that the message be "live."

A convention committee chose 11 laypersons to give a brief testimony about God's love in some area of their life, and to tell that his love was available to anyone who would phone a toll-free number or mail a coupon in a newspaper ad.

The media blitz, coordinated by Claude O'Shields of the Southern Baptist Radio and Television Commission, was scheduled March 1-April 6, with the main thrust coming March 12-April 6. It was planned to enhance and fortify a simultaneous door-to-door witnessing effort planned and mapped out with churches by task forces in the 67 counties in the state.

Thirty-second lay-witness spots were scheduled during prime time on every television station in Alabama and in bordering cities in Georgia, Mississippi, Florida and Tennessee. One-minute spots were placed on every radio station in Alabama.

Prayer and testimony ads were placed in every daily newspaper and in several weekly newspapers in the state.

More than 400 billboards proclaimed the message: "Good News Alabama... God Loves You. To learn about God's love, phone 1-800-392-5700."

Twenty toll-free phones and four Montgomery area phones were installed in the convention building in Montgomery and manned by conven-

tion employees and 700 trained volunteers from Baptist churches in Montgomery, Elmore and Autauga counties.

Because of the response and need, one of the Good News Alabama toll-free phones has been installed in the convention administration office, beyond the original deadline of April 6.

More than \$550,000 has been spent thus far on Good News Alabama. Of that amount, \$400,000 was used in the media blitz. The total Good News Alabama budget is \$1 million. Churches in the five participating conventions have been asked to take an offering of \$1 per person to help finance the effort.

On the heels of the media blitz and

door-knocking effort, Good News Alabama simultaneous revivals were held across the state, April 8-22. Good News Alabama banners, posters, and bumper strips were made available to churches.

Phase seven of Good News Alabama, which will take place later in the spring and during the summer and fall, will include discipling new church members through Church Training; church growth through the Sunday School; and church extension in the form of churches, fellowship Bible classes, mission Sunday schools, and church-type missions.

(Robert Duck directs public relations for Alabama Baptists).

In Memory of Mrs. F. O. Martin Faithful 'Pastoress'

By Robert E. Self
Pastor, First, Batesville

At the beginning of prayer meeting on April 18, news came that Mrs. Nettie Martin had suddenly died. The beloved wife of F. O. Martin had been with her husband an active member of First, Batesville for a number of years. The Martins were familiar fixtures at almost every function of the church. Her death has brought much sadness and she will surely be missed. The following article was written for the church newsletter the day after her death:

Every preacher needs a good wife: It is beyond question that Mrs. Nettie Martin was just that. For nearly 65 years, she was married to a preacher. She, like many others similarly situated, went through the economic privation of those early years while her husband struggled pastoring small churches, to get an education.

When they began to pastor full-time, she thrust herself into the music program of the church, often leading it, since she was a good musician and singer. She saw her duty as a teacher in the church and faithfully served in the Sunday School. She knew early that the mission of the church was and is missions, and she faithfully supported the mission organizations of the church through attendance, at WMU, prayers and giving of money.

When the burdens of being a

preacher fell heavily upon her mate, her shoulders were broad enough for him to lean upon. Her heart beat with his heart. She was a "pastoress" who always had the good of the church in her mind. And she was so sympathetic to preachers. Not once have I heard her utter an unkind word about ministers. She understood! When she was so sick in Memphis, a few years ago, she often rebuked me for coming, declaring that others needed my time more.

How often would come a phone call, a kind word, a supportive smile, a note, that indicated her love and support. She was a familiar figure at almost every function of the church. She always was in her place at worship, play, banquets and prayer when many, half her age, were too tired to attend.

Her support of her mate in late years was phenomenal. She served as chauffeur, cook, confidante, bookkeeper, financier, secretary, and heaven only knows what else. F. O. was one preacher blessed with a good wife.

She will be missed at First Baptist, Batesville.

F. O. Martin continues faithful to his church when he is not out supply preaching in other churches. He sometimes preaches in the absence of his pastor. Friends may write Brother Martin at Highway 51 North, Batesville.

Team members will carry one suitcase of their own belongings and another of items needed by the assembly. Women of the church will make some of these, such as mattress covers and pillowcases.

Page says the project has resulted in several changes in his church's budget.

Besides budgeting money to send 100 volunteers over the next two years, the church increased its allocation to the Cooperative Program by \$10,000. When receipts for the 1978 Lotte Moon Christmas Offering passed the 1979 goal, it had to revise the goal.

S. C. Church Will Send 100 To Tanzania

By Mary Jane Welch

NORTH AUGUSTA, S.C. (BP) — An overseas volunteer project believed by Foreign Mission Board Staff to be the largest ever sponsored by a single Southern Baptist church got underway when the church's first volunteer team arrived in Iringa, Tanzania.

The team from First Baptist Church, North Augusta, S.C., recently completed a two-week trip to Iringa to survey the grounds, lay out buildings, and plan work on a new assembly for the Baptist Convention of Tanzania.

The team from the 2,500-member church spent much time talking with government officials and contractors and searching for facts on how to construct the building, according to Charles D. Page, pastor of the church and a survey team member.

Page was accompanied by contractor R.D. Brown, a deacon and president of the church's Brotherhood, and Barrett Bowden, site engineer and office manager for a North Augusta construction firm. Bowden remained in Tanzania as site engineer for the project.

His first task will be to complete a house loaned to the volunteers and build a missionary residence for Southern Baptist missionaries Mr. and Mrs. Carlos R. Owens. Owens will supervise the assembly's construction.

The church is trying to contact other churches in the United States to obtain building supplies unavailable in Tanzania, such as windows, a cement mixer, and a van for transporting workers and supplies.

Tanzanian Baptists, who will work alongside the South Carolina volunteers, will make brick for the church.

After most supplies are secured, the first team of 10 is scheduled to arrive in Iringa in mid-June. Other teams will go for varying lengths of time as their skills are needed.

Team members will carry one suitcase of their own belongings and another of items needed by the assembly. Women of the church will make some of these, such as mattress covers and pillowcases.

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Devotional

Opportunity To Share All Our Lives

By Bill Rittenhouse, Pastor, First, Tupelo

I was standing on the street of Durham, N.C., several years ago and looking in the shop window. It had been a tiring day because of the many places my wife and my mother had taken me. They were out finishing their shopping and I was waiting, a little impatiently, for them to return.

Suddenly I heard the jingle of metal against metal. And turned to see a man with a tin cup in his hands, seeking to attract the attention of those who were passing. He was old, lame and lonely — I thought.

With a feeling of pity and a little of a sense of pride I dropped some coins in his cup. Then he spoke. I asked him to say the words to me again. He did. Here's what he said, "Don't never give up, Mister!"

"Why did you say that to me?" I asked. With a broad smile that revealed that his teeth were gone, with a squint of his eyes that told me he had difficulty in seeing me, but with a tone and lilt in his voice that made me realize he did not feel alone, he answered, "Because you look so sad, I wanted to cheer you up!"

"Are you a Christian?" I asked. His answer was so glowing that it will forever be a part of my life. "How do you think I could have lived as long as I have, with all my handicaps, by myself, if I weren't no Christian?"

It wasn't a question, but a proclamation. There are the senior adults of this world who always brighten our lives. As a matter of fact I want to state that many of us are ready to exclaim, "Youth! They are the future of the church! Nothing's too good for them." I applaud and amen this statement. But I'm not too old to remember the influence of several "old folks" in the church when I was a youth who had a part in helping me in building that "future of the church."

They saw their work as a contribution to others. They did not major on their own problems; they helped me to solve mine. Their patience and love proved their relationship with Christ. They enjoyed their Christian lives. They cherished the opportunity of gathering to study God's word, participate in service and share in worship.

It might have taken them a little longer to climb the steps or stand up and sit down during the service. But you could depend on their climbing and being in place!

Here's a lesson I've learned from those who have always been "the older people" in my growing up years and now my continuing to grow older time.

No person goes his own way without thought for the needs and desires of others. That kind of life would be a nightmare, a bad dream in a crazy world. When time is used with a thought of being a blessing to others, we are God's partners. Having more years can mean a deeper, closer, and more meaningful relationship with that Partner. It surely is true of so many of the senior adults in my church; they are on a wagon, personal relationship with my Lord and when they say "Father," I can feel his presence.

This is the truth of the scripture that I like: "Then the Lord God formed man of dust from the ground and breathed into his nostrils and man became a living being" (Gen. 2:7). To life we say: "Lord, let me be a living being all of the years you give me!"

Florence Announces Blood Drive

The Florence community with the cooperation of Mississippi Regional Blood Center is having a blood drive on May 22, 1979 from 4 p.m. until 8 p.m. in the conference room of Perry's Drug Store in Florence. This drive is being sponsored by the Florence Lion's Club with active participation from the churches in Florence.

The Baptist Young Women at First Baptist Church in Florence have felt the need to minister with a blood drive

and will be working with the Lion's Club to recruit donors for the May 22 blood drive in Florence. LaVaughn Long, president of the BYW group said, "We needed a project to be involved with and this drive can be our way of helping."

The United Methodist Women of Marvin Methodist Church will also be recruiting donors in Florence for the blood drive.



Uniform Lesson

Encouraging Dependence On God

By Joe McKeever
First, Columbus
II Kings 6

"The goal of parenting," the lecturer said, "is not to lead your children from dependence to independence. Instead, you want to lead them from dependence on parents to dependence on God."

In Old Testament days, young prophets-to-be surrounded the older and more experienced men of God like Elisha. These groups were known as schools of prophets, while a student was a son of a prophet. The prophet was chief administrator and complete faculty of the school, not to mention being dorm parent as well.

Elisha's purpose with these young men was to lead them into greater dependence and faithfulness toward God. By demonstrating the Lord's presence in his own life and by his instruction, he made his point.

The Knowledge of the Man of God

First, Elisha knew the ways of the enemy. He continually confounded the king of Syria as he told Israel's king what the Syrian leader was up to and how to avoid him. Listen to Syria's mad monarch gather his generals and demand of them, "Which one of us is for the king of Israel?"

And catch the response of an official, "Nay, my lord. But the prophet Elisha tells the king of Israel every word you speak in your bedroom! There's no treason involved here, just something supernatural."

Second, Elisha knew the presence of the Lord. He hardly grew concerned when the servant announced that the Syrian forces had surrounded the city. His confidence was based on the power of the Lord, not his own might or methods.

His testimony is eloquent: "Those who are with us are more than those who are with them" (6:16). Put that sentence in your personal memory bank; it deserves to be added to the fabric of your life.

That testimony is actually part of a set. The other two matching verses are Romans 8:31 "If God be for us, who can be against us?" and I John 4:4, "Greater is He that is in you than that is in the world." If you still feel timid after meditating on these truths, you aren't paying attention.

Third, Elisha knew how to treat his enemy. The idea is not to destroy him

but to defeat him, and if possible win him. Notice the progression: he blinded the enemy, then confused him, then he scared him by opening his eyes in the midst of Samaria, and finally, he overwhelmed him with mercy and kindness. And sent them home.

And the Bible says these bands from Syria came no more into Israel's land. They had been spooked!

This reminds us of the death of Ananias and Sapphira, Satan's two undercover agents, in the first church. Acts 5:5 and 5:11 tell us that great fear came upon all who heard it. Obviously, God was not one to be toyed with or opposed. The enemy of God needs a good scare in our day, doesn't he? Could it be that our Lord works in that way only when His own people are fully yielded and have supreme confidence in His sufficiency?

The Prayers of the Man of God

These three prayers are interesting. First of all, they are short and to the point. In fact, they are one sentence each. When Elisha said, "Let's pray sentence prayers," he meant "let's get to the point!" Second, they are specific. He left no doubt as to what he wanted. It would be plain to all in just a moment whether God chose to answer. Third, these prayers had to do with

the first prayer (6:17) is for the Lord to open the servant's eyes. Elisha knew of the nearness of God's forces, but wants the younger believer to know also. On his way to the cross, Jesus said, "Thine thou that I cannot pray now to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) He knew... but no one else did.

The second prayer (6:18) was that God might strike the Syrian army with blindness. And the third prayer (6:20) came a while later, when the Syrians had been led into the city of Samaria and were surrounded by that army. Elisha prayed that their eyes might be opened once more.

So, pray for the proud rebels that they might be humbled by God that they might be saved. As the country preacher said, sometimes we have to get flat on our back so we can look up.

Third, then pray for God to give sight to those who are lost and know it. They are often filled with questions: how can God do this, have I sinned too much, will I know I'm saved, and do I wait on a certain feeling. Pray that God would give them understanding.

By Larry Kennedy, First, Laurel

2 Cor. 5:4-6:2

Charlie Brown of the "Peanuts" comic strip has a philosophical approach to life. In one comic strip, he and Peppermint Pattie are talking when she asks, "Do you know any good rules for living, Chuck?"

With a serious expression, Charlie exclaims, "Keep the ball low; don't leave your crayons in the sun; use dental floss every day; don't spill the shoe polish; always knock before entering; don't let the ants get in the sugar; always get your first serve in."

Puzzled, Pattie asks, "Will those rules give me a better life, Chuck?"

The Apostle Paul reminds us that the "better life" is not found in the rules of a legalistic religion. The new life is found in the person of Jesus Christ. He writes, "Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come" (2 Cor. 5:17).

Paul was involved in the "ministry of reconciliation" (2 Cor. 5:18). He contended that because of Christ's death, man could be reconciled to God and become a radically new person as he yielded his life to the living Christ.

As far as Paul was concerned, men who had put their trust in Christ had become a "new creation" (2 Cor. 5:17). Exactly how is man a new creation in Christ? What kind of "newness" comes when man puts his faith in Christ?

I. New Life

A man is new in Christ because he possesses a new life. The promise of the Scripture is that if we believe in Jesus we shall have eternal life; however, eternal life means more than heaven. The "eternal life" is the life of faith in Christ. It was Jesus who said, "And this is ETERNAL LIFE, that they may know Thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

The possessions of this new life cause man to view life from a different perspective. It causes man to look upward and see that God is on his throne in complete control of the universe. This new life causes man to look outward and see that all men are important to God and that all men need love and respect. This new life causes man to look inward and realize that even though he is a sinner, he is deeply loved by God. A new sense of self esteem and

self worth is born in the human heart. Yes, God's man is a new creature because he possesses a new life.

II. New Law